January 13
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings" (ISAIAH 51: 7).

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GREETINGS FROM THE FIRST PRESIDENCY.

TO THE SAINTS THROUGHOUT THE WORLD, AND TO ALL MANKIND, GREETING:

Joining with the uncounted millions who celebrate in this festive season the anniversary of the birth of the Savior of the world, we extend to one and all to whom our message shall come fervent wishes for a Merry Christmas and a prosperous and Happy New Year.

Since last we had the opportunity of sending greetings through the Christmas *News*, the earth and its inhabitants have experienced many of the violent reactions that could not but ensue as the aftermath of so great a war as that lately ended. The sword has not been fully sheathed; the voice of suspicion and strife has not been entirely stilled. Though in comparatively few countries to-day are men arrayed against each other in regular line of battle, in many there is still a persistence of conflict smoking with devastation and running red with blood. In others, there is the angry clash of class and faction, the muttering of discontent, the threat or fear of the overturn of society's foundations. In yet others, gaunt famine stalks, starvation menaces millions, and pestilence is laying its consuming hand upon the under nourished populations. The year now drawing to its close has been tempestuous and disturbing; and some of its developments have tended to chill the timid with forebodings, presaging problems and perils to civilization such as never have had to be met before.

But allusion to these phases of the present world situation serves but to emphasize the causes for gratitude which abide with the great body of religious worshipers to and for whom we speak to-day. Surely we have been abundantly blessed and prospered. Zion's lines have been lengthened and her stakes strengthened. Peace and health and progress have been our portion, and love of

righteousness is taking ever firmer root among our people. There is a perceptible advance, not only in numbers but in good works; unity and that true charity which should ever characterize the Church of Christ are increasingly manifest. As watchmen upon the towers, we therefore bid you to be of good cheer. Though dark may have been the night, the approaching dawn of a brighter day is already shot with gleams of encouragement and hope.

We have reason to rejoice, beyond the power of expression, in the birth of the lowly Nazarene in whom we hail the Redeemer of mankind. We have even greater reason to rejoice that His death wrought out salvation for all those who will take upon them His name and keep His laws. Appreciation of this sacrifice and gift can in no way so sincerely be shown as by obedience to His precepts and devotion to His cause. Even in the festivities of the holiday season, this resolution may be taken to heart, as we reflect on the humility of His birth, the wondrous beauty of His life, the ignominy with which He was made to suffer death, the glory and power in which He rose again. Desiring no one's injury but everyone's good; seeking to be helpful to those in need, and forgiving to those who err, our gifts, whether given or received, our mirth and melody, our feasting and our family reunions, will have a sanctified significance that will multiply their pleasure manyfold.

In the spirit of blessing and benediction we send forth these few words, adding the prayer that human strife may soon cease; that health and plenty may prevail; that the true spirit of Christ may hasten the time of universal brotherhood and the Messiah's reign, when good-will to men shall everywhere be found, and peace on earth become a blessed reality.

HEBER J. GRANT,
ANTHON H. LUND,
CHARLES W. PENROSE.

Salt Lake City, Utah,
December 18th, 1920.

JEDEDIAH M. GRANT.

II.

THE early missionary experience of Elder Grant was among the most remarkable of any of the servants of the Lord sent to open new fields of labor. His fearless, thoroughgoing methods soon drew public attention to him and in the South-eastern States, where he did his greatest work, his name and reputation were soon known widely, and crowds assembled to hear him. Many anecdotes are told of him of such singular occurrence as to survive, and be repeated for years and even generations afterwards. The following, from the pen of Professor T. B. Lewis, are typical, and continue to be read with amusement and interest:

"In the early part of President Grant's ministry in that country, he gained quite a reputation as a ready speaker, frequently responding to invitations to preach from such subjects or texts as might be selected at the time of commencing his sermon, by those inviting him. In time it became a matter of wonder with many as to how and when he prepared his wonderful sermons. In reply to their queries he informed them that he *never* prepared his sermons as other ministers did. He said, 'Of course, I read and store my mind with a knowledge of gospel truths, but I never study up a sermon.' Well, they did not believe he told the truth, for, as they thought, it was impossible for a man to preach such sermons without careful preparation. So, in order to prove it, a number of persons decided to put him to the test, and asked him if he would preach at a certain time and place, and from a text selected by them. They proposed to give him the text on his arrival at the place of meeting, thus giving him no time to prepare. To gratify them he consented. The place selected was Jeffersonville, the seat of Tazewell County, at that time the home of the late John B. Floyd, who subsequently became U. S. Secretary of War, and many other prominent men. The room chosen was in the court house. At the time appointed the house was packed to its utmost capacity. Mr. Floyd, and a number of lawyers and ministers were present and occupied front seats.

"Elder Grant came in, walked to the stand and opened the meeting as usual. At the close of the second hymn, a clerk, appointed for the occasion, stepped forward and handed a paper (the text) to Elder Grant, who unfolded it and found it to be blank. Without any mark of surprise, he held the paper up before the audience, and said: 'My friends, I am here to-day according to agreement, to preach from such a text as these gentlemen might select for me. I have it here in my hand. I don't wish you to become offended with me, for I am under promise to preach from the text selected; and if any one is to blame, you must blame those who selected it. I knew nothing of what text they would choose, but of all texts that could be chosen this is my favorite one.'

"You see the paper is blank (at the same time holding it up to view). You sectarians down there believe that out of nothing God created all things, and now you wish me to create a sermon from nothing, for this paper is blank. Now, you sectarians believe in a god that has neither body, parts nor passions. Such a god I conceive to be a perfect blank, just as you find my text is. You believe in a church without prophets, apostles, evangelists, etc. Such a church would be a perfect blank, as compared with the church of Christ, and this agrees with my text. You have located your heaven beyond the bounds of time and space. It exists nowhere, and consequently, your heaven is blank like unto my text.'

"Thus he went on until he had torn to pieces all the tenets of faith professed by his hearers, and then proclaimed the principles of the gospel in great power. He wound up by asking, 'Have I stuck to the text, and does that satisfy you?'

"As soon as he sat down Mr. Floyd jumped up and said: 'Mr. Grant, if you are not a lawyer you ought to be one.' Then turning to the people, he added: 'Gentlemen, you have listened to a wonderful discourse, and with amazement. Now, take a look at Mr. Grant's clothes. Look at his coat; his elbows are almost out; and his knees are almost through his pants. Let us take up a collection.' As he sat down another eminent lawyer, Joseph Stras, Esq., arose and said: 'I am good for one sleeve in a coat and one leg in a pair of pants, for Mr. Grant.'

"The presiding elder of the Methodist church was requested to pass the hat around, but replied that he would not take up a collection for a 'Mormon' preacher. 'Yes, you will!' said Mr. Floyd. 'Pass it around!' said Mr. Stras, and the cry was taken up and repeated by the audience, until, for the sake of peace, the minister had to yield. He accordingly marched around with a hat in his hand, receiving contributions; which resulted in a collection sufficient to purchase a fine suit of clothes, a horse, saddle, and bridle for Brother Grant, and not one contributor a member of the Church of Jesus Christ of Latter-day Saints, though some joined subsequently. And this from a sermon produced from a blank text.

"At another time, Elder Grant was challenged by a very eminent Baptist preacher, named Baldwin, to a discussion. Brother Grant consented. The place chosen was the fine, large church of his proud and imperious antagonist. Mr. Baldwin was described to me, as a man, overbearing in manner—a regular browbeater. When the time came for the discussion, the house was densely crowded. Umpires were chosen, and everything was ready to proceed, when Brother Grant arose and said: 'Mr. Baldwin, I would like to ask you a question before we proceed any further.' 'Certainly sir,' said Baldwin. 'Who stands at the head of your church in south-west Virginia? Mr. Baldwin very quickly and austerely replied, 'I do, sir; I do.' 'All right,' said Brother Grant, 'I wished to know that I had a worthy foe.' Mr. Baldwin looked a little confused for a moment, and then said: 'Mr. Grant, I would like to ask you, who stands at the head of *your* Church, in south-west Virginia?' Brother Grant arose and with bowed head replied, 'Jesus Christ, sir.'

"The shock was electrical. This inspired answer completely disarmed the proud foe, and the humble servant of God again came off victor."

Having completed his Southern mission in 1842, Elder Grant returned to Nauvoo. He left the kind-hearted people of Virginia with tears in their eyes. They had learned the principles of life

from his utterances and daily example, and loved him as a messenger of heaven sent to save them. For five days previous to his departure, a protracted series of meetings was held at Burk's Garden, when hundreds attended and the elders were kept busy preaching to the large congregations, and baptizing and confirming converts.

In June, 1843, Brother Grant went to Philadelphia to preside over the Church there. He remained in that city, making many valuable friends and officiating in the duties of his office, until 1844, when he again reached Nauvoo. His stay, however, was short, for on the ninth of the following May he started, in company with Elders Wilford Woodruff and George A. Smith, on a preaching expedition through Illinois, the intention being to continue the tour eastward through several States. From this mission, however, he was suddenly recalled, and was in Nauvoo at the time of the martyrdom of the prophets, on the 27th of June. He was among the last to hear the prophet's voice in this life and carried an important message from Carthage to Nauvoo on the day of the martyrdom.

He proceeded at once to carry the tidings of this awful tragedy to the eastern states and then resumed his station at Philadelphia. Previous to leaving Nauvoo, July 2nd, he was married to Miss Caroline Vandyke, Bishop Newel K. Whitney officiating. His wife accompanied him to Philadelphia. His mission there was made particularly remarkable by the position he took in regard to Sidney Rigdon's peculiar apostate doctrines and the efforts of his followers to establish his claim to the guardianship of the Church. Certain letters which Brother Grant published upon these subjects were so clear, as were all his writings, and the strictures upon Rigdon's course so manifestly just, that they at once quelled the fears of the doubting saints, and exhibited in plainness the true position of the faithful as well as the assumption of the ambitious apostate.

In May, 1845, Elder Grant returned to Nauvoo, and in the following winter received the blessings of the House of the Lord, assisting, also, in administering those sacred ordinances to many others. He was among the first who left Nauvoo in the exodus of 1846, crossing the river in February, and with the body of the saints turning his back upon the tyrannical oppression of mobs and treacherous friends to seek an asylum of peace in the fastnesses of the mountains of the great West. He went east from Winter Quarters in the winter of 1846-7 on a short mission, during which he purchased the materials for making a flag, which for several years floated over "the land of the free and the homes of the blest" in Salt Lake City, and was familiarly known as the "mammoth flag." After transacting important business in the interests of the exodus, he returned, in June, 1847, to the Missouri River, and was appointed Captain of the Third Hundred of the emigrat-

ing saints, which he successfully led to the Salt Lake Valley, arriving in the following October. In the fall of 1849, Elder Grant, who was now a Brigadier-General of the Nauvoo Legion, went to the States on business with about forty missionaries, as Captain of the company. Among the number were President John Taylor, Apostles Erastus Snow, Lorenzo Snow, F. D. Richards, Bishop Hunter, Colonel Reese, Curtis E. Bolton and several other prominent elders. They had reached the banks of the Platte river some distance this side of Fort Laramie, and were camped for noon on a cold, wintry day, in a horseshoe bend of the river, when they were attacked by a large party of Cheyenne Indians, who were painted and equipped for war, on their way out to engage with a hostile band of Crows. With the utmost energy the animals were got together and fastened, and a line in open rank formed from the river's bank to face the Indians and prevent them from surrounding the party. President Taylor, in writing to the *Frontier Guardian*, describes the appearance of the red men as follows:

"When they first appeared they were about three quarters of a mile from us, and as they were mounted upon excellent chargers they came with the rapidity of an arrow. It gave us little enough time to gather our horses and prepare ourselves to meet our belligerent visitors. Captain Shadrach Roundy ordered the horses to be gathered and securely tied to the wagons. General Grant acted with great promptness and decision on the occasion, immediately forming us into line, leaving two of our number to tie the horses up. The men showed great intrepidity, every man standing at his post undaunted. The efforts of the Indians were to either break our line or turn our flank; but being repulsed at all points, they were brought to a dead halt about a rod and a half in front of us. During all this they were shaking out the priming from their firearms, and priming them anew. Many placed their arrows to their bow-strings—their lances in rest, and were wetting the ends of their arrows with their mouths, that they might not slip too quick from their fingers and thumbs."

Bishop Hunter describes the scene at this moment as one of the intensest excitement. Every white man stood with his gun cocked and primed, expecting every moment to receive the signal to fire; indeed, one or two raised their weapons, but were ordered in Gen. Grant's usually emphatic manner, doubled, to lower their guns. The advance warriors rode their animals furiously along the line of the white men, and showed great excitement and determination to fight. They worked up a perfect frenzy of rage, and could hardly be restrained until their chiefs came to the front.

As they approached, President Taylor, Captain Roundy and Curtis E. Bolton went forward to meet them. They showed

signs of peace, and exhibted a paper signed by Major Sanderson, commanding Fort Laramie, certifying that "This tribe is friendly to the whites." During this parley, General Grant becoming impatient at the ferocious conduct of the younger warriors, who were restless and eager for the fray, called Bishop Hunter from the line to the command, while he went forward to assist in the council with the chiefs. The Indians were finally ordered to withdraw while the council proceeded. They were presented with crackers, dried meat and tobacco, had a grand smoke, and after riding along the line twice, consented to shake hands and let the party proceed upon their way.

President Taylor further says: "They very courteously filed to the right and left, and escorted us on our road till we came opposite their village. They were about two hundred in number, and were of the tribe of Cheyennes, as they pronounced it. They presented the most respectable appearance of any Indians I have met with, Many of them were dressed in American style, with clothes of the best broadcloth, beaver hats, caps, etc. And those who were dressed in Indian costume, displayed the greatest elegance of taste in their attire. They were adorned with head dresses of feathers of the richest hues; and their various insignia of office displayed a taste which was at once wild, romantic and beautiful. They were mounted on excellent horses—richly caparisoned in many instances, and painted off in the most fantastic style; they pawed the ground and champed their bits, and seemed as impatient of restraint as their riders. The whole affair was truly grand, and notwithstanding the peculiar situation in which we were placed, we could not but admire the magnificent display which the lords of the prairie presented, as they dashed with lightning speed upon us, arrayed in all the gaudiness and pride of Indian holiday attire. The scene was rich, and exceeded any theatrical representation we have ever witnessed. Messrs. Edward Hunter, Lorenzo Snow and myself, at the request of their chief, visited their encampment, which was about three miles off the road; we found there a large number of lodges, and were informed by a Frenchman that they numbered six hundred warriors. They appeared to be wealthy, and I should think they had about three thousand horses, seen by us. We visited many of their lodges. They appeared very friendly, but a little chagrined at the occurrence of the morning."

The party pursued their way without further molestation. Elder Grant accomplished the object of his mission and returned to the valleys in the following year, in charge of a merchant train. Many interesting incidents, including further contact with the Indians, requiring great courage and tact, and displaying the strong characteristics of their leader, occurred on this return journey, which makes it ever memorable to those who were in the train.

(TO BE CONTINUED.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 13, 1921.

EDITORIAL:

"MIND YOUR OWN BUSINESS."

How impossible it appears to be to get a newspaper notice of the Latter-day Saints that is accurate! Recently President James Gunn McKay and the elders of the London conference issued a circular, which was carefully prepared, to state facts concerning the Church and its people, the mission here and its purpose; and, in plain but respectful language, protesting against the publication of slanderous, false, and misrepresentative matter by the British press. A number of the representatives of the metropolitan and provincial papers were invited to meet the elders at Deseret, their London headquarters, at a luncheon, where the above document was read to them and commented upon; questions were asked and intelligently answered, and reliable information given the scribes present, in the hope that it might find its way, just as it was given them, into the columns of the various newspapers. But this hope is far from realized. We have received a large number of press clippings containing the result of the above interview, and are forced to make the exclamation standing at the head of this article. The only exception this time is in *Lloyd's Weekly Newspaper*, which prints a carefully and truthfully prepared report.

Either the newspaper men cannot or will not see and tell the plain truth about the Latter-day Saints when it is told them. They listen apparently without prejudice and take notes ostensibly to faithfully report the facts presented to them, and in every instance, or nearly every instance, a garbled, distorted, untrue or half-true and wholly misleading "story" in their respective papers is the outcome. This has been the rule, ever since the Church had an existence. The present instance is no exception, though there is an apparent absence of malicious intent to deceive their readers or misrepresent our people, the effect is the same. The use or misuse of a single phrase may be all that is employed to create or support prejudice; but it is sufficient.

As an example of most of the clippings here referred to, the following from the *Liverpool Daily Courier* may be taken:

"New Recruiting Campaign in England.—A vigorous recruiting campaign is to be started in England shortly by the Mormons.

"Sixty traveling elders from America, 1,486 ministers, and 300 women missionaries will take part in house-to-house visiting, in spite of the Mormon creed, 'Mind your own business.'

"'We do not go to the back door, but to the front door, when we call at a house,' said Mr. J. G. McKay, the president, at a dinner at their headquarters in Tottenham, 'we make our visits in the daylight.

"'The number of Mormons in this country is 150,000, while we have sixty-six branches.

"'Plural marriage among the Mormons has not taken place since 1890.'

"The Mormons have issued a statement characterizing the accusations of inveigling young women from their homes for wrongful purposes and encouraging polygamy as 'slanders, entirely without foundation.' They add that no person under age is admitted to membership of their Church without parental consent, and no married woman without the consent of her husband."

The palpable errors in the above are that instead of one hundred and fifty thousand, there are less than ten thousand members of the Church, in this country; and that the house-to-house canvass proposed to be made would not be "in spite of," the Mormon creed, "Mind your own business," but precisely the reverse, in observance of that creed; for that is our business, to carry our message to the doors of the people.

Much of the misrepresentation comes about through no especial design to injure us; but through the journalistic practice of pandering to the sensational, and of saying things smartly. It is said of the former great editor of the *New York Sun*, Mr. Charles A. Dana, that his instructions to all of his sub-editors and reporters was: "Get the news, and tell it smartly." In the effort to live up to this injunction, it is quite characteristic of the young or "cub" editors of most newspapers to sacrifice a fact for a phrase with impunity. And so the truth is distorted and readers are ill-informed or misinformed and prejudices are confirmed by the very effort made, and at the expense of means provided, to correct errors and promote a knowledge of the truth. Nevertheless, we secure public notice, by these means, of our presence and activity in the legitimate field of labor to which we are called; and while it has not been possible to have the newspapers confine their notices and comments to a simple publication of the facts and truth about us; and while they deceive themselves and most of their readers by wantonly or ignorantly or carelessly writing us up in some other garb, we are not much disturbed thereby, nor in the long run seriously hurt.

Truth, crushed to earth, shall rise again.
The eternal years of God are her's;
But Error, wounded, writhes with pain,
And dies among his worshipers.

Not only have many thousands of newspaper reports, editorials and contributed articles been published having these faults and fictions, where it would have been as easy to tell the simple truth about the Latter-day Saints, but hundreds of books have been published ostensibly as exposures of the evils of Mormonism, filled

with like errors and often abounding in abuse and wicked slander. They have all failed of their purpose. There is not one of them that has established a reputation or that can be quoted as authoritative or deserving confidence five years after its issue; or that has not been proven false in the light of day, in much less time, by the well known events of our history.

J. F. W.

INDEPENDENCE AND DEPENDENCE.

As words, "independence" and "dependence" have meanings which are opposite to each other; yet between the conditions which are represented by those terms there may be a harmonious relationship.

Independence is an attribute of a sovereign nation. Such a country makes laws for its people, interprets its own statutes, and enforces its decrees, tolerating no interference from other nations; yet throughout the countries of the world there is a state of interdependence. Some nations which boast of their autonomous condition do not produce a sufficient amount of food to supply the needs of their inhabitants. They must have provisions shipped in from other countries. Some independent nations which have numerous manufacturing establishments and vast numbers of skilled workers must rely upon outside sources for their raw materials. Countries which have an abundance of food products and the commodities required for use in factories need markets abroad for their surplus. If it were possible for a nation to produce all that its people require and to find within its own borders a market for all productions, it would not be entirely independent of other parts of the world. Some of its inhabitants would desire to sojourn in other lands, and would need the protection of foreign laws and have to rely upon the facilities which aliens could afford.

The eye can behold the apple upon the tree, but the organ of vision can not grasp the fruit. The hand can pluck the apple, but is unable to eat the food which the tree has provided. The teeth can be employed in the process of mastication, but they can not digest the disintegrated food. Each organ of the human body is independent within the sphere in which it performs its functions, but all the parts of the system depend upon one another.

The earth rotates upon its axis and revolves around the sun. It performs its evolutions, unhindered by other worlds. The earth's physical laws are being continually applied to all things within itself and upon its surface. The globe, however, depends upon the sun for light and warmth. It is kept in its proper place by the gravitational powers which are exerted by other planets in the solar system and by orbs that are beyond the group which is immediately controlled by the sun.

An individual is an independent being. He is not joined by a physical link to another person. He can move from place to place. He has the power to think and to conceal his mental processes from others. He can consider and decide and determine, untrammeled by the influence of his fellows. Nevertheless, he must rely upon others for the things which make his life satisfactory and pleasurable. He is indebted to his fellow mortals for the clothes which he wears, the food which he eats, the language which he speaks, the hopes and joys which bring happiness to his existence.

The highest of laws is the gospel. God formulated that code. That system of justice and mercy and righteousness extends throughout all creation. It will endure for all time. It recognizes the two-fold condition of man—his right to independence, his state of dependence. Before divine laws each individual stands alone, the architect of his own career, answerable for his own acts. He is also a member of a vast community, one of God's children. Whatever affects the fortunes of his brothers and sisters will have an influence upon his eternal destiny.

Liverpool. JOHN E. COTTAM.

WRITING LETTERS.

[THE following interesting article on the above subject was first published in the *Evening and Morning Star* in 1832. It was incorporated in the history of the Prophet Joseph Smith, and if not written by him, at least had his endorsement and approval. It is deserving the attention of the readers of the *Millennial Star*. We take this occasion to suggest that writers of letters observe the very essential and simple custom of signing their letters with names in full, at least with surname legibly written, and one Christian name, by which they may be identified. Many letters being signed only with initials fail to disclose the person or the sex of the writer and make it unnecessarily difficult to reply to.—Editor].

The art of writing is one of the greatest blessings we can enjoy. To cultivate it is our privilege. By it the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has moulded back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is his privilege to enjoy it. By writing, the word of the Lord has been handed down to the inhabitants of the earth from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising

multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of it.

Let us not forget to set a better example, when we see the slanderer dip his raven's quill in gall to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death-warrant, and the hail of the Lord shall sweep away the refuge of lies. We as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see exalted privilege abused, to set a more noble example: to do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend lest we bring reproach upon the great cause of our Eternal Father.

It is pleasing to God to see men use the blessings which He gives them and not abuse them. For this reason if the saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren, before we can teach the world how to do right, we must be able to do so ourselves. Therefore, in the love of Him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as never man spake, let us offer a few ideas on this subject for the consideration of such as mean to love their neighbors as themselves, for the sake of righteousness and eternal life.

Never write a letter to a friend or foe, unless you have business, which cannot be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence and save postage.

Never write anything to a friend or foe that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and as no one is a perfect judge of men and things, you are liable to misrepresent yourselves, your country, your friends and your enemies; and put in the mouths of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

Never write anything but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reasons, without witness, and never fails. Truth is of the Lord and will prevail.

Never reprove a friend or foe for faults in a letter, except by revelation; for, in the first place, your private intentions, be they ever so good are liable to become public, because all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good receives evil; and you are not benefitted. Again we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; being thus liable to be misunderstood you may cause pain, and, to use an old simile, bleed an old sore by probing it for proud flesh, when it only needed a little oil, from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch a man's heart when absent as when present. Truly you do not cast pearls before swine, but you throw your gold before men, and they rob you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you; thus you may live, not only unspotted, but unsuspected.

Never write what you would be ashamed to have printed; or what might offend the chastest ear or hurt the softest heart. If you write what you are ashamed to have printed, you are partial; if you write what would offend virtue, you have not the spirit of the Lord; and if you write what would wound the weakhearted, you are not feeding the Lord's lambs, and thus you are not doing to others what you would have them do to you.

The only rule we would give to regulate writing letters is this: Write what you are willing should be published in this world, and in the world to come. Would to God that not only the disciples of Christ, but the whole world were willing to follow this rule. Then the commandments would be kept. and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write against his neighbor. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there would be none to offend.

THE HUMAN HEART.—The human body is so full of structural wonders that the science of physiology is one of the most delightful of studies. Take, for instance, the heart. With each stroke it projects about six ounces of blood into the conduits of the system, and as it does so some seventy times every minute and four thousand times in an hour, this implies that it does the same thing one hundred thousand eight hundred times in twenty-four hours, thirty million times in a year, and more than two billion five hundred million times in a lifetime of seventy years. The force it

exerts is sufficient to lift one hundred and twenty tons one foot high every twenty-four hours. Yet the piece of living mechanism that is called upon to do this, and do it without a pause for three score years and ten, without being itself worn out by the effort, is a small bundle of flesh that rarely weighs more than eleven ounces. It is in the nature of the case, also, it must be remembered, that this little vital machine cannot be at any time stopped for repair. If it gets out of order, it must be set right as it runs. To stop the beating of the heart for more than the briefest interval, would be to change life into death.

FROM THE MISSION FIELD.

Reorganized.—The Saltley branch is being reorganized with Samuel Jevons as first and George Peel as second counselors to Branch President John B. Ward.

Anniversary.—The South London Mutual Improvement Association celebrated the anniversary of their organization on December 15th, 1920. The evening was devoted to a good program, some of the elders taking part.

Baptisms.—A baptismal service was held at Varteg, Pontypool branch, when three candidates were baptized. Elder Richard R. Thomas officiated. Elder Alfred Biggs assisted in the confirmation.

On Thursday, December 30th, 1920, a baptismal service was held at Deseret, when two candidates were baptized by Elder Harvey D. Hansen, and were confirmed by Elders Leigh W. Clark and Robert E. Griffiths.

Branch Conference.—A branch conference was held at Batley, Leeds conference, on Sunday, December 19th, 1920. President Leonard H. Whipple and Elder Harry S. Stoker, and a splendid representation of the priesthood and members, were present. President Walter Walker reported the branch in a very good condition, and Superintendent Frank Holroyd reported the Sunday school in a very satisfactory condition.

Socials.—Christmastide and the New Year has started renewed activity throughout the Birmingham conference. A campaign is under way to hunt up all old members and so enlarge attendance at the meetings. To help in this, a number of social entertainments have been held. Boxing-night Handsworth branch invited Saltley and Sparkbrook branches to a party given at the conference headquarters. President John M. Joseph, and counselors Herbert Green and Charles C. Edwards had charge. The hall was artistically decorated with flags and bunting. An impromptu program was carried out, President and Mrs. Charles W. Hatch

and Elder John Owen Hughes contributing special numbers. Refreshments were served.

New Year's afternoon the children of the Handsworth Sunday-school were entertained at a party. Three large tables were spread with dainties, and about seventy-five persons were present. Prizes were given thirty-two pupils for good attendance records. Elder Harold H. Jenson led the assemblage in games and resolutions. Each person present resolved to make a better record in 1921 and give more time to help spread the gospel message. Superintendant Charles Collins assisted by Miss Emily Bowen, Misses Hilda and Nellie Mason, Herbert Green and Frank Breeze, conducted the exercises. A feature of the occasion was the reciting of a poem, "Life," by Miss Mollie Dubell. Elder Edwards led in community singing.

A Christmas bazaar was held recently under the direction of the Sunday-school superintendency of Handsworth branch, when funds sufficient to purchase lesson books for the New Year was realized.

Kidderminster branch held a pleasant party Boxing-night, in their assembly rooms, Worcester Street, under the direction of the Sunday-school. The children and adults were treated to a fine spread. A concert followed and Santa Claus, in traditional costume, distributed gifts to everyone from the Christmas tree. The party was in charge of Branch President Robert L. Dunn and Sunday-school Superintendent Charles D. McGilvray. Christmas eve a number of the saints of the Kidderminster branch went around to homes of friends singing Christmas carols, and received many messages of appreciation.

The Batley branch of the Leeds conference held a very successful "tea" and concert, Saturday, December 11th, 1920. The sisters of the branch prepared a small "sale of work," which was was greatly appreciated. The Sunday-school funds now stand strong, with £15 clear in their treasury.

The Sunday-school of the Pudsey branch held a very successful concert, Saturday, December 11th, 1920, to raise funds for the childrens' treat at Christmas, and the results were quite satisfactory.

A very excellent program was rendered by the children and members of the Sunday-school at Halifax, Saturday, December 18th, 1920, for the funds necessary to carry on the branch.

On December 27th, 1920, the Sunderland branch Sunday-school held its annual social, which proved to be a very enjoyable one. The building and tables were decorated. Childrens' games were played during the afternoon. After tea a program, consisting of short sketches, songs and recitations, was given. Fruit was handed round; the children also received crackers. Fifty-eight were present. On January 2nd, 1921, each scholar received a prize-book for attending Sunday-school during the past year.

A SONG FOR RETURNING MISSIONARIES.

From afar we have come to our lov'd valley home.
And enchanted our dwellings we view;
Oh! what rapture to hear, from our Prophet and Seer,
Welcome back, O ye faithful and true!
O Zion, dear Zion, land of the free!
Of your beauties we've sung, and your praises have rung
In the lands o'er the wide spreading sea.

With a tender caress, to our bosoms we press
Our companions and children so dear;
With our honor unsoiled, and our robes undefiled,
Oh! 'tis heaven once more to be here.
O Zion, dear Zion, land of the free!
As the fond ivy clings to the tall forest kings,
Our affections entwine around thee.

Though in lands far away there are scenes bright and gay.
And the laugh echoes merrily round,
Rank hypocrisy grows, looking fair as the rose,
But its sharp deadly thorn may be found.
O Zion, dear Zion, land of the free!
Solid pleasures are thine, and thy virtue shall shine
When the nations in ashes shall be.

Here our voices we'll raise, and we'll sing to thy praise.
Sacred home of the Prophets of God:
Thy deliverance is nigh, thy oppressors shall die,
And rebellion shall bend neath thy rod.
O Zion, dear Zion, land of the free;
In thy temples we'll bend, all thy rights we'll defend,
And our home shall be ever with thee.

CHARLES W. PENROSE.

DIED.

SIMPSON.—Joe Simpson, at the age of 22, who was accidentally scalded to death at Sheffield, on Friday, December 10th, 1920. The funeral services were conducted by the elders.

CONTENTS:

Greetings from the First Presidency 17
Jedediah M. Grant (II) 18
Editorial: Mind Your Own Business 24
Independence and Dependence... 26
Writing Letters 27
From the Mission Field 30
Poetry: A Song for Returning Missionaries 32

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